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admitting that the orthography of Talmud and Midrāsh as handed down to us, is itself open to much comment. The passage from the Midrāsh quoted (sub. D) may serve as an example where, as Dr. Bardowicz rather timidly suggests, we should naturally read, כל חטא שבמקרא יתר א (instead of חסר), signifying that the א—just as in יירא, sub. E—is quiescent (in contradistinction to other forms, as Num. xv. 24, etc.). From Benveniste's observation we only gather that the evidences from Talmudical passages are not absolutely to be relied on. Their defective orthography may also have other reasons, such as economy of space, time, writing material, etc.

In this confusion, the real solution of the question may be found midway. We have in all probability to distinguish between the official text preserved in the Scrolls, and copies manufactured for public and private studies. As to the former, it will apparently remain difficult to come to any safe conclusion at all ; but with respect to the latter, greater liberty may have been allowed, and here Dr. Bardowicz's arguments are also much more satisfactory. In particular those adduced in Chap. II. deserve attention. At all events, Dr. Bardowicz has, with great industry and learning, compiled a large mass of valuable material, for which we are indebted to him.

H. HIRSCHFELD.

ספר יצירה *Das Buch der Schöpfung. Nach den sämtlichen Recensionen möglichst kritisch redigirter Text, nebst Uebersetzung, Varianten, Anmerkungen, Erklärungen und einer ausführlichen Einleitung*, von LAZARUS GOLDSCHMIDT. Frankfort-on-the-Main : J. Kauffmann (in commission). 1894.

MR. GOLDSCHMIDT does not seem to be satisfied with the lesson given him by Dr. Neubauer in the *Guardian* (May, 1894), although its explicitness left nothing to be desired. However unpleasant the task, we must estimate his latest production at its true value, lest those who hope to find a scientific work be disappointed. Mr. G. correctly anticipates that his *Schroffheit*—or rather impertinence—will meet with disapprobation, but this “does not induce him to suppress the truth.” There is a great difference between truth, or what he styles truth, and the arrogance with which a tyro criticises Zunz, Graetz, and other scholars, in terms which would even be quite unbecoming between equals in age and importance. His translation of the beginning of Saadyah's *Arabic Commentary* is wrong. Saadyah does not

say that Abraham *was* the author of the *S. Y.*, but that it was *ascribed* to him, which the Hebrew translator expresses אשר על שם אב המון נקרא. The following conclusion is rather amusing:—Because the author of the *S. Y.* speaks Hebrew, the book must have been written in a time when Hebrew was spoken. It was therefore composed in the second century B.C. In spite of his assertions on the title-page, Mr. G. has not consulted all the recensions of the text, but he distorted the latter considerably. Let us hope that he will in future be more conscientious and painstaking.

H. HIRSCHFELD.

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